government soldiers was stationed there and a provincial grade school was established. At present not only have the government troops been withdrawn, but the school has also been closed. The few Han-Chinese families in the village are now under the protection of the Lolo. Wu-chio is an important pass of the Ta-liang Shan, the main thoroughfare to and from the Han-Chinese and Lolo regions. Those Lolo who come to Lei-po to trade with the Han-Chinese would use Wu-chio as their main base.

There are three roads from Lei-po to Huang-mao Kang, all of which start from Wu-chio westward to La-li Kou and then they branch out in three directions. The northern route goes from Chin-p'ing Shan north of Lei-po across Shan-leng Kang and T'ien-chia Wan to Ta-ku Tui and Hsiao-ku Tui, whence it climbs up Huang-mao Kang to reach T'e-hsi in the Ta-liang Shan. The southern road starts from La-li Kou through Mu-kou P'o and Yang-tzu Ch'iao to La-mi, and then crosses Huang-mao Kang from La-mi to reach Sheng-chi. Both the northern and southern routes have been traveled by earlier inspection teams. This time the author purposely took the new center route. It starts from La-li Kou, climbs over Ma-ching-tzu, passes through Ting-chia P'ing, Cho-chiao-na-ta, and Ma-ch'ia-ha-lo, and then penetrates into a deep forest before it crosses Huang-mao Kang from Mao-hsi-chü-lieh. On this road there are about 100 li of wild mountains with no villages or inhabitants. After crossing Huang-mao Kang, the road goes directly to Hsiao-lo in Ta-liang Shan.

Wu-chio has one main street. Most of the inhabitants are white Lolo, who are the wa-tzu [slaves] of the black Lolo of the Hu family. After they have been Sinicized, they are called pai-hsing [subjects]. Except on the street, the houses are widely dispersed; the distance from one house to another is at least about 20 or 30 feet. The whole valley is planted with rice, and the village is quite a wealthy one. Between the mountain peaks to the northwest is a small hamlet, called Shao-shang, which is the household of the chief wife, née Li-ch'ü, of the Hu family head. From here westward villages like Pao-ch'i and P'a-ha are also under the influence of the Hu family. Even Mo-shih and San-chi-wo are also inhabited by households belonging to the Hu family.

About 45 li from Lei-po westward is Ma-chia wan, a small village with only a few thatched houses scattered in the mountain valley. Its inhabitants are the slaves of the A-cho branch, who were also the subjects of the late Yang T'u-szu.

From Ma-chia Wan westward the traveler has to ascend a dangerous precipice whose steep slope is very difficult to pass. When the author reached this place, it happened to be raining. The mud path had been trampled by flocks of sheep and so it was especially slippery and dangerous. About 10,000 feet below the slope lay a deep abyss, too dangerous even to look downward. From the precipice the path pierced through an old forest. The headman-protector asked us to stay together because there was danger of being ambushed by some Lolo bandits. Even the Lolo are afraid of being attacked and robbed by Lolo robbers.

About 15 li west of Ma-chia Wan is La-li Kou, a large village of about 50 households. [11] There is one stream in the mountain valley. Households are dispersed on the slope east of the stream. This village originally belonged to the Han-Chinese. In the Lolo riots at the beginning of the Republic they killed and captured the Han-Chinese and occupied this place. Today there are still six or seven Han-Chinese families with the surnames of Liu and Ts'ai in the village, but they have surrendered themselves to the black Lolo for protection in order to survive. They are the Han-Chinese households farthest west of Lei-po county. Although these few households are under the protection of the black Lolo, they still maintain Chinese customs, wear Chinese costumes, and worship their ancestors. As for those Han-Chinese who live farther west of La-li Kou in the middle of the Liang Shan, they are all captives and slaves and considered by the Lolo as part of their property. They have to wear Lolo costumes and change to Lolo names; they have thus degenerated into Lolo ways of life.

La-li Kou is the center of the communications network of the Lolo. All the commodities imported from Lei-po are first deposited here, which serves as a storage post for traders on their way to Liang Shan. Northward the network goes through Shan-leng Kang, then on the northern route up to Huang-mao Kang. Southward it goes to Wu-pao Shan and Heh-chio along the Hsi-su Ho to reach Hsiao-wu-chi; or again toward Ch'ien-wan-kuan along the Chin-sha Chiang and back to Lei-po. Westward it goes to Wu-chia Pa and climbs Mu-kou P'o on the southern route to Liang Shan. Northwestward it passes Ma-ching-tzu on the central route up to Huang-mao Kang. So we can easily see the importance of La-li Kou for communication in this area.

It is only 10 li from La-li Kou to Ma-ching-tzu. The place is called Ma-ching-tzu from its mountain ridge which

648 looks like a horse's neck. During the last years of the Ch'ing dynasty, after the fall of Ta-ku Tui and Hsiao-ku Tui, the government built up Shan-leng Kang and Ma-ching-tzu as military outposts, with a city wall encircling the horse-neck ridge. Now all has been destroyed except a couple of feet of the wall. At that time the government made an agreement with the Lolo to use the Hsi-su Ho as a boundary line. In the Chinese territory east of the river a large number of government soldiers was stationed. Not only could Shan-leng Kang and Ma-ching-tzu help each other like the two horns of a sheep, but also a t'u-szu office was established in Ch'ien-wan-kuan in the south. Whenever the village of Heh-chio on the east bank of the Hsi-su Ho was invaded by the Lolo, the government would usually dispatch troops from Wu-pao Shan to help. The Chinese folk song of this area says:

Nature built Ma-ching-tzu;
Iron made Shan-leng Kang:
When woe befalls Heh-chio,
Wu-pao Shan helps it out.

We can see that during that time Chinese military strength was still strong enough to hold the territory along the eastern bank of the river.

● 489 361 Although Ma-ching-tzu overlooks Huang-mao Kang in the west, there is still a distance of two days' travel on foot. From here down the slope, the road passes the territory of the black Lolo of the Pu-chi branch, where three or five small villages dot the mountain valley. Then after crossing the mountains several times for about 60 li, it reaches Ting-chia P'ing, a village inhabited heterogeneously by black and white Lolo. Further west in the Ch'ang-ho Pien area, the traveler frequently has to cross small ditches and shallow streams, which are branches of the upper Hsi-su Ho. Chō-chiao-na-ta is a village with houses dispersed on both sides of the stream. The houses are supported on wooden pillars and have thatched roofs. The life of the people there is very hard. Ma-ch'ia-ha-lo has only three to five households. From here eastward to Ting-chia P'ing is about [12] 70 li.

136 West of Ma-ch'ia-ha-lo are cliffs and precipices, wilds and forests. The air in the forest is dark and dismal, the sun scarcely peeping through. On the ground there are many leeches, which bite and suck human blood. When we passed this way, we saw snakes and scorpions frequently. According

361 shallow. On the eastern slope of the river junction is San-ho-
621 i-ta village. About 10 li from this ridge is a small level plain right on the slope of the southern bank of the I-ch'ê Ho, where the village of Pa-p'u is located. On the slope of the northern bank of the I-ch'ê Ho is the village I-lu, in which live the white Lolo slaves of the Li-ch'ü branch. The three villages of San-ho-i-ta, Pa-p'u, and I-lu stand at the river junction like the three legs of a tripod. They all belong to the territory of the Li-ch'ü branch.

From Pa-p'u southward one climbs the mountains to reach Nü-hung, a village in the territory of the A-cho branch. Across the ridge from Nü-hung is Ta-ch'i [13] in the territory of the Wu-ch'i branch, hence also called Wu-ch'i-ta-ch'i. On the western ridge of Tai-ch'i is A-cho-erh-p'u; below the ridge is Ta-ko-erh-k'o, where live the white Lolo of the Ch'ê-pi branch, who are the slaves of the Wu-ch'i branch. From Ta-ko-erh-k'o northwestward and down the slope there are two level plains: the upper plain in the west is Pu-chi-lai-to village, and the lower plain in the east is Pu-chi-lai-kuo village. These level plains are both located on the slope of the southern bank of the I-ch'ê Ho, a little more than 10 li across the ditch from the west side of Pa-p'u.

From I-lu village across the I-ch'ê Ho westward is a small village belonging to the white Lolo of the Su-chia branch. Further westward the road is cut off by tall mountain peaks. This area is said to belong to the black Lolo of the A-hou branch, the A-hou being a subbranch of the Lolo in the Chao-chüeh area.

About 10 li from San-ho-i-ta northward upstream along the I-ch'ê Ho is Ho-ku, a village of the A-cho branch. From here northeastward upstream along the San-ho-i-ch'ê is P'u-ch'ien village, which also belongs to the A-cho branch. Further up is P'u-t'ao-i-ta village of the white Lolo of the Ch'ê-pi branch. At the back of San-ho-i-ta village are big mountains. Looking down from the mountain tops, one sees small villages on all sides, so near and distinct that they can be counted by number. There are many tall precipices in the north; on the southeast is the village of Ta-ch'i, behind which lies Huang-mao Kang; from the southeast one can see at a distance the lower reaches of the I-ch'ê Ho, where the mountain villages appear indistinctly in the clouds.

361 The San-ho-i-ta area is the most prosperous region in-
● 487 side Ta-liang Shan; it is also the center of communications.
133 From here westward about 100 li is Niu-niu Pa. It is a very important pass, but it is much less populated than San-ho-i-ta.

361 The I-ch'ê Ho flows downward from San-ho-i-ta to Niu-niu Pa,
487 whence it converges with the Lien-cha-nao Ho to empty into the
133 Mei-ku Ho. The latter runs southeast into the Liu-t'ung Ho, and thence eastward into the Chin-sha Chiang. The entire branch forms the main river system in Ta-liang Shan. The I-ch'ê Ho is said to have originated from the eastern flank of the mountains of Chi-erh-wa-chi south of Wa-hai, but so far it has not been proved by exploration. The eastern route from San-ho-i-ta northward to Wu-hai passes through Szu-tsu-i-ta and En-cha-wa-hsi, the entire distance being about 260 li. The western route starts from Jo-ku-yeh-ta east of Niu-niu Pa, and then goes northward to Wu-hai across Wu-erh-kuo, Hung-chi, and Chi-erh-wa-chi. The distance is about the same as the eastern route. As mentioned before, there are three routes from San-ho-i-ta eastward to Lei-po, the middle route being about 360 li. The road to Chao-chüeh starts southward from Pa-p'u and Nü-hung across the mountains; after leaving them it first goes eastward to Sheng-chi and then westward to Yeh-lu-na-ta. It is about 145 li from Yeh-lu-na-ta to Chao-chüeh. Therefore it is estimated that the entire distance from Chao-chüeh to San-ho-i-ta is not more than 250 li.

121 The author stayed at the San-ho-i-ta area for some time to make various kinds of investigations. Originally we planned to go from Sheng-chi [14] through La-mi to Lei-po, but because of a dispute among the headmen-protectors we finally decided to take the northern route back to Lei-po.

361 Going northeastward for 15 li from San-ho-i-ta, one
621 reaches Pu-ch'ien. Only a short distance up the slope from P'u-ch'ien is Ku-p'eng, a village inhabited heterogeneously by the black Lolo of the Li-ch'ü and Ên-cha branches and the white Lolo of the Ch'ê-pi branch. Another 30 li from here lies P'u-t'ao-i-ta. Up the slope is another village, P'u-t'ao-hai-tsê, of the Ên-cha branch. Thirty li east of P'i-t'ao-i-ta is T'ê-hsi, also translated in the Chinese as T'ien-hsi. It is the nearest village outside the mountains on the northern route to Huang-mao Kang. South of T'ê-hsi lies P'a-t'o; north of T'ê-hsi, Szu-tsu-i-ta. These villages which are linked with Ên-cha-wa-hsi about 100 li further north all belong to the territory of the Ên-cha branch.

487 From T'ê-hsi eastward across Huang-mao Kang lies a
361 broad main road. After crossing Huang-mao Kang it goes downward through an old forest to Ta-ku Tui, about 60 li from T'ê-hsi. Ta-ku Tui is a level plain in the valley, about 10 li from east to west. It is a very fertile plain suitable for

487 agricultural cultivation. Beside it flows a streamlet which
361 can be used for irrigation. When Chinese influence was still strong in this area, there was some kind of agricultural activity, but today it is only a wild deserted plain without any cultivation. From here eastward about 10 li is Hsiao-ku Tui; at another 20 li is Chu-hao-wo; 30 li further is Yen-ch'ih Pa. From Yen-ch'ih Pa eastward about 10 li is T'ien-chia Wan, a comparatively large village in this area. All the villages east
[177] of Huang-mao Kang were formerly the territories of the Sinicized Lolo, who have Han-Chinese surnames and who were the subjects of the late Yang T'u-szu.

648 About 40 li eastward from T'ien-chia Wan is Shan-leng Kang. Originally a Chinese city, it was destroyed in 1919 during the Lolo rebellion. Today all that is left is a leng [angular]-shaped city wall overgrown with wild grass. Inside the city, a piece of red mud wall can still be vaguely discerned. On the slope below the city is Lu-chia Chai, where the houses are dispersed in the valley.

487 From Shan-leng Kang the road leads southward to Ma-ching-tzu and La-li Kou, and northward to Lan-pa-tzu. The northern route is quite level, and with Lolo headmen-protectors as guards, it is possible to get to Chung-shan P'ing by way of Lan-pa-tzu and K'u-chien-fan. The route from Chung-shan P'ing northward to Lo-san Ch'i and Hsi-ning is under the influence of Chung-kuo K'ang-chien K'en-chih She and can be traveled without any trouble. If we develop Hsi-ning, then we can have at least one broad thoroughfare from Lan-pa-tzu and Shan-leng Kang westward to Ta-liang Shan.

Shan-leng Kang is about 90 li east of Lei-po. Before 1919 there was a main road between them, which was also a part of the thoroughfare between Lei-po and Chien-ch'ang, but since the Lolo riots in the last twenty years no one has traveled on this road, now deserted, overgrown with weeds, and hardly recognizable. In the villages of Tso-erh-wo, Kuei-ma P'ing, and Ta-huo Ti, there are still a few scattered households. Eastward up the slope from Ta-huo Ti is a wild old forest which is very difficult to traverse. From the former site of Wei-kan-tien on the top of the mountain there is still [15] a huge millstone from the early days. The elevation on the mountain top is about the same as that of Huang-mao Kang, but the weather here is much colder. When the author crossed the mountains, there was a big storm and wild wind, and the old carrier we hired was almost frozen to death. Going down the slope from Chin-p'ing Shan, as we looked southward

487 across the river at Ching-kuai in Yunnan, towns and villages appeared distinctly before our eyes. We did not get out of the deep forest before we reached Chia-chia Shih and by that time we were already on the back of the mountains around Lei-po.

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

rocks below, the experience on the rope bridge is pleasant enough. The first time I crossed one of these I was in company with another missionary, a fine specimen of a sturdy John Bull Englishman. I got safely over without mishap, and laughed at the quivering dance my nerves had set up as I hung over the rapids for a few seconds while the slack-pulling rope was being gathered in. My companion was not so fortunate. He slid down to the centre of the bridge all right, and then the man in charge began to pull up the rope on the other side. Before half the journey up had been completed, the pulling rope broke, and back went the traveller to the centre of the rope bridge, where he remained dangling for some time over the angry waters. It was an awkward position to be in, and did not look at all pleasant to those who were looking on.

Those who are used to this method of crossing rivers soon learn to treat the situation with freedom and carelessness. Sheep and goats are often sent across in the same way, and very rarely does a mishap take place.

This first bridge over the Yangtse, the bamboo transporter, does not now exist. One night a band of the wildmen from the unexplored hills silently crossed over, and while the Chinese in the little market near by were sleeping peacefully the hillmen set fire to the houses and in the confusion stole a number of children and gathered much loot. They were over the liu and clean away with their spoils before any steps could be taken to stop them. The day after the market people cut the bamboo transporter, and now the first bridge over the Yangtse is only reached after many hundred miles more have been travelled towards the source of the great river.

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

were insects. As they enter the flesh they act like fish-hooks, and are pulled out with difficulty. One of these thorns entered the arm of one of the men. After he had extracted it he wished to show his anger to the thorn and proceeded to bite it in two. But in this angry process he came off second best, for the thorn entered his tongue and gave him a lot of pain. It was at last extracted with a pair of small tweezers I had in my pocket-knife.

As we travelled along, all on the qui vive, Mr Long described how robbers quiet any man they may succeed in capturing. To prevent his calling out to any companions who may be near they thrust a stone into his mouth, and tie this around with a girdle. The gag is most effective. After a few miles we left the debatable land which lay by the Yangtse, and, turning to the right, went inland. For some distance we followed the course of a silvery stream. The waters were sparkling and very beautiful, but the road was execrable. Sometimes it was just a few ledges cut in the face of a rock. At other times it was a big log placed against a rock. By means of a few notches cut in the log we had to climb up. Again rough trees were stretched from ledge to ledge in a cliff, and over these we had to climb. We felt very glad that we had not brought our horses, for they could never have faced the roads we walked or climbed over—not that these horses are not able to face rough roads. I have a pony now which will face almost anything that one finds on the rough roads of China. Places that I walk over with difficulty he will carry me over without a shake or a refusal. Sometimes he seems as if he were half goat. I have known him go up a cliff that I had to negotiate in some places on all-fours. But tree-climbing is too much for even an old, well-tried, clever horse.

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

487 When crossing the stream on one occasion one of the men fell into the water and got a thorough soaking. As soon as we reached the other side we made a huge fire of brushwood, so that the wet man could dry his clothes before we proceeded on our journey.

245 Travelling along, we passed a number of olive-trees with fruit in rich profusion. Many of the Chinese are very fond of this fruit. It is sour when first tasted, but the flavour soon turns to a very agreeable sweetness.

563 After we had passed through the valley, where the stream with the silvery waters dashed and roared in its anxiety to reach the Yangtse, we came to an open clearing where a Chinese was growing a lot of fine sugar-cane. This farmer is a tenant of one of the Nosu landlords, and has managed to make himself liked by most of the hillmen. The red sugar-canes which he cultivates find a ready market, and are much more prized than the green canes which are usually seen in the West China sugar plantations. The young sprouts at the tops of the canes are used to feed cattle, and oxen and buffaloes are very fond of them. The large buffaloes which draw up the brine from the famous wells in Tzi Liu Ching, the most famous salt centre in the whole of China, are largely fed on these sugar-tops. The liking for these is not confined to
136 domestic animals only. One day some wild boars got into
224 Mr Yang's plantation, which we had just reached. The boars began ravenously to eat up the cane, and the owner and his men went out to see what the truoble was. The first animal they clearly saw they took for an ox. Yang worked his way through the canes, intending to coax the animal up to his house to await the inquiry of the owner. But on getting near the creature he saw it was an enormous old wild boar.

could be established and trading posts under government management opened, supplying the much needed salt and cloth for the I region, and at the same time to limit the medium of exchange to national currency so as to maintain economic control; on the other hand, to organize social welfare groups, to found schools and hospitals, and to guide the I in the use of new agricultural methods so as to improve their living conditions. The carrying out of this new policy--particularly the building of a highway--will definitely encounter resistance in the beginning. During this period sufficient military strength should be provided to force operations when necessary. At the same time everything should be managed with great care. With the highway in use and the national currency in circulation, the I will soon become sinified, their living conditions will be improved, and their culture raised. The Chinese-Lolo boundary will then gradually disappear, and all the vexatious problems of former times will be automatically resolved.

PREPARATIONS FOR FIELD-STUDY IN LIANG-SHAN AND THE DIFFICULTIES INVOLVED IN THIS STUDY

Some say that it is as difficult to make a field study in Liang-shan as it is to explore in Africa. This may be an exaggeration, but to penetrate into Liang-shan for a field investigation is certainly not a simple matter. Traveling in this region involves more difficulties than in any other region in China. A trip there is no easy undertaking and cannot be carried out without adequate preparations.

The obstacles involved in traveling through Liang-shan are of various kinds. The first is geographic. The terrain of Liang-shan is not particularly difficult, but no roads have been built there and the paths made by nature are either very precipitous or narrow, thus causing much trouble in traveling and transportation; for example, it is impossible for draft horses and t'iao-tzu /a coolie who carries loads with a pole on his shoulder/ to travel on the so-called main routes of La-mi, Heh-chiao, and Wu-chiao, east of Huang-mo-keng; only pei-tzu /a coolie who carries loads on his back/ can be hired for transportation purposes. /128/ The lack of bridges along the way makes it necessary to ford rivers and streams everywhere. These conditions are also found in Sikang (the K'ang districts) and Tibet. Traveling there, however, is always done by horse, so that one can remain on horseback when wading through water. In Liang-shan, however, one must either walk

487 or travel in a sedan chair. Of course, to cross a little stream in straw sandals poses no great problem, but it is baffling when the streams are large and difficult to ford. This problem is particularly serious in the summer when mountain floods cause the sudden swelling of many streams. The waters of Mei-ku River, especially, often reach up to the chest, making it impossible to ford, while swimming in the turbulent waters is quite dangerous. These circumstances were great handicaps in our passage through Liang-shan. With the exception of the food situation, autumn and winter are a more suitable time for traveling in Liang-shan. But, since the territory there is very much above sea-level, it is most uncomfortable to wade through icy cold water in winter.

484 Besides swollen streams, there are other seasonal hinderances to traveling in the summer. The Lolo's exaggerated fear of heat, which can hardly be equalled by other people, makes it difficult to persuade them to take a walk in the mountains, not to say to take a trip to Lei-po or Hsi-ch'ang with additional burdens on their backs. But this aid is necessary, for the luggage of the Chinese, unlike that of the I, cannot consist of a simple ch'a-er-wo, and is too heavy for the traveler himself to carry. If Chinese coolies cannot be found and the I obstinately refuse to go, that would be a real impasse. Another reason why the I do not wish to travel in summer is that it is a busy agricultural season. Furthermore, sanitary conditions at the frontiers are very backward, and in summer contagious diseases such as cholera, dysentery etc., often break out in the more populous sections. The I, fearing illness as they do a tiger, are even more reluctant to set out. Such were the problems we came upon in our trip through Liang-shan.

[164] Two or three months before our arrival, dysentery (which the I call "hot disease") broke out in Lei-po, and the I dared not descend the mountains to go there. For this reason the magistrate Chang P'ei-ken had to turn back mid-way en route to Lei-po. When we met him this time in Hsi-ch'ang, he strongly advised us to go to Liang-shan later so as to avoid the same difficulties. On account of the pressure of time, however, we insisted on leaving immediately, and indeed encountered many annoyances later at Mo-shih chia. Frankly, there is no hope of undertaking a field study of Liang-shan without a will as determined as /129/ that of T'ang Seng /also known as Tripitaka, the hero of the novel Hsi-yu chi/ in search of the Buddhist Scripture. During our preparations in Hsi-ch'ang, we encountered more dissuasion than encouragement. Floods, "hot diseases," the danger of being

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adjoining the Lung-t'ou Shan on the banks of the Chin-sha Chiang. It constitutes the water-divide between the Mei-ku River and the Hsi-su Ho. The third branch is connected with the territory of the Wu-p'ao tribes and the Wu-p'ao Shan at Chu-heh. It is the water-divide between the Mei-ku Ho and the Hsi-ch'i Ho. The fourth branch is the Pa-ch'i Range between Chao-chio and Ning-nan in Hsi-k'ang. It is the water-divide between the Hsi-ch'i Ho and the Hui-t'ung Ho. The Huang-mao-kang is commonly considered the dividing line between the Great and Lesser Liang Shan. 133

Westward from Huang-mao-kang the Ta-liang Shan stretch to the Hui-t'ung River. East of Huang-mao-kang [631] is the Hsiao Liang Shan forming parts of Lei-po, Ma-pien, Ping-shan, and Ngo-pien Districts. These four districts were within the Fifth Administrative Region (Hsing-cheng Chü) of southwest Ssu-ch'uan.

The main range of the Ta-liang Shan runs in a north-south direction. The eastern sector in the southern end forms eight ridges constituting foothills, all run eastward to the Hsi-su Ho. These are called the Pa-chai (Eight Fortresses). The northern one starts at Ta-ku-tui. The southern section of the Pa-chai adjacent to the Chin-sha Chiang is very precipitous. The northern sector abuts the Lung-t'ou Shan. Here peaks rise on peaks, and dense forests darken the ground. In this frontier zone after some [648] strenuous skirmishing and patrolling during the Ming and [704] Ch'ing Dynasties, the Han-Chinese gradually managed to push their control to the area immediately east of Huang-mao-kang between 1796 and 1851. At the northern part of the Pa-chai the Han-Chinese also established themselves at the valley mouths and advanced westward up the valleys ...

On the east face of the Huang-ts'ao-p'ing (Yellow Grass Flats) there is Yu-cha-p'ing (Oil-press Flats) where Han-Chinese now have developed cultivation from the wilderness. When Ch'ing power was at its height, this was a great market space where the Lolos traded. It is closed in by overhanging cliffs and forests, so that Han-Chinese did not dare penetrate the area. Wa-hai (Marsh Lake) is the northernmost portal for entering the Ta-liang Shan. It serves a large region and is the essential route of entry for Ma-pien and Ngo-pien Hsien cities. One can reach Wa-hai from Ma-pien by traveling west through Yueh-erh-pa and Nan-mu-p'ing, climbing 133 487

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133 Huang-mao-kang. From Ngo-pien one travels south
489 through Ti-tzu-yai, Ssu-li-p'ing and Wan-shih-p'ing to Wa-hai, the entire route being through forests. From Wa-hai one goes southward into the central part of the Ta-liang Shan. Wa-hai, thus, is the focal point of communications.

About 60-70 miles south of Wa-hai is Niu-niu-pa in the central part of the Ta-liang Shan. This is situated where the Yi-ch'e Ho converges with the Lien-cha-nao Ho to form the Mei-ku Ho. It is a level platform of land surrounded by rivers on three sides. Traveling eastward from Niu-niu-pa, one may reach Lei-po Hsien city. Westward from here takes one to Yueh-sui Hsien city. Southwestward takes one to Chao-chio. This, then, is the heart of Liang Shan communications. Because of its strategic situation, it is necessary to occupy this in any military operation in the Ta-liang Shan.

579 In 1909 the British explorer, Donald Brooke accompanied by some ten persons left Chien-ch'ang (Hsi-ch'ang) to explore the Liang Shan. When he traveled through Lien-cha-nao, he was slain by Lolos who made slaves of his entourage. This created a serious international incident. The Ssu-ch'uan Viceroy, Chao-erh-feng, ordered the three garrison detachments at Chien-ch'ang, Ngo-pien, and Ma-pien to attack the Liang Shan and to converge by several routes upon Niu-niu-pa. What actually occurred, however, was that the troops took hostages to guide them, and made compromises en route. They reached the Lien-cha-nao River, burnt a few Lolo houses and killed several tribesmen. The returning troops encamped long at Chiao-chio where they constructed city walls and established the Hsien town of Chao-chio.

491 Chao-erh-feng planned some fundamental measures
721 to control the Lolo, including the construction of a through road between Lei-po and Hsi-ch'ang. Up to the present this has not been accomplished, however. The Hsi-ch'ang sector was finished as far as Chao-chio city and beyond to Yeh-lu-na-ta. The Lei-po sector has only reached the vicinity of Shan-leng-kang, because the Lolo went on the warpath and stopped the road construction. Subsequently, the earthworks of the road were cut up by the tribesmen.

721 After the Republic came into being, the Lolos began uprisings. In 1919 they seized Chao-chio town, slaughtering and looting and laying it waste. Until 1944 it still

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was a Lolo base. Chao-chio is the important gateway for Lolo access to Hsi-k'ang Province. At times, the communications between Chao-chio and Hsi-ch'ang have been under Lolo control. Garrisons for long managed to keep Han-Chinese footing in such towns as San-ho-k'ou, Yu-cha-p'ing, Chung-shan-p'ing, Yen-pa-tzu, Shan-leng-kang, Ma-ching-tzu, Hsi-su-chiao, Hsiao-chih-chi and Yi-tzu-ts'un, although the Lolos controlled the connecting areas. However, in the great uprisings following the Republican revolution in China, the Han-Chinese armies were demoralized and weak. Ch'ang-p'u-t'ien was lost, causing the cutting of communications between Lei-po and Huang-lang. Then Shan-leng-kang was lost, and Ma-ching no longer was tenable. With the loss of Yen-feng and Yu-cha-p'ing, the route from Ma-pien to the central sector of the Ta-liang Shan was cut. With the further loss of San-ho-k'ou, communications between Ma-pien and Ngo-pien were cut.

In 1927 when the Lei-po magistrate, Lo Mien-nan, was killed by the Lolos at Yi-tzu-ts'un, the Government failed to take any punitive measures, so that it lost a great amount of prestige. Emboldened by this sign of weakness, the Lolos kept the region in perpetual turmoil and insecurity [up to the time Lin Yueh-hua wrote his account of the area in 1944]. Many vestiges in the Ta-liang Shan fringes indicate where Han-Chinese settlements had once penetrated and then were forced back by the Lolo tribesmen.

To enter the Lolo region from the east, one can proceed up the Yang-tzu by steam-launch during high water or by native boat all the year around as far as Ping-yi-ch'ang west of Yi-pin Hsien. The old name of Ping-yi-ch'ang was Man-Yi-ssu (tribal magistracy) the seat of the Man-Yi t'u-ssu. Today all the inhabitants of this district are Han-Chinese, although the old name still is in use. This town is an important gateway westward. Salt and cloth are brought here and carried to tribes people by peddlers from here. Lolo tribesmen also bring goods to trade here, so this is an important mart for interchange between Han-Chinese and Lolo. The Hsi-ning Ho runs into the Yang-tzu [actually, the Yang-tzu is called the Chin-sha above Yi-pin where the Min runs into it]. Hsia-ch'i on the south bank of the Hsi-ning Ho is the largest village along its banks, with a population of about 4000. Lolos often are seen here trading.

2: Wiens G-4 (no date) 1954 AF17 South China
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721 487 Farther up this river is the small valley plain of Hsi-ning village which in Ch'ing times had a population of 2000 households. In 1920 during the Lolo uprising, the tribesmen pillaged it and burnt it to the ground. In recent years preceding 1944, the operation of Han-Chinese settlement societies brought a revival of the village on the old ruins. However, the houses of bamboo and thatch were burnt in a great fire in 1943. New shacks soon sprang up, and in 1944 there was a settlement of some 600-700 people, mostly young males. The district government organized a Colonist Protection Militia which was constantly on the alert day and night to guard against sudden Lolo forays. Hsi-ning is in the heart of the Hsiao-Liang Shan, and the surrounding mountains are inhabited by the fierce En-cha tribe of Lolo. Up the river from this junction town on the Hsi-ning River is the town of Huang-lang, two or three miles from the lake called Ma Hu (Horse Lake). It is the most important town in the eastern part of Lei-po Hsien and has a population of about 1000. The gates are tightly barred at night against the depredations of Lolo bandits. Outside its walls is a fertile plain with some 15,000 acres of land. Ma Hu is five or six square miles in area with clear water surrounded by beautiful mountains.

Lei-po city is built on a level plain sloping gradually from north to south to reach the Chin-sha some five miles away. Rice production here is heavy. The elevation of the city is 4300 feet so that the climate is salubrious. However, successive years of tribal uprisings have caused many people to move away, and the city now has only about 10,000 people.

721 178 In the foregoing account is caught a glimpse of the strong resistance that the Lolo tribesmen of the west have put up against the increasing encroachment of the Han-Chinese agricultural settlers. Their geographical environment has aided them in keeping back the Han-Chinese colonists and in maintaining a resolute independence in their mountain heights. Yet it is here in the Ta-liang Shan, said Eickstedt, that the Lolo are undergoing a drastic pressure, and they themselves are conscious of an early destruction.[39] There is little political organization in the way of federations among the Lolo tribes, and the clans are often fighting one another over land. These interclan quarrels, said Pollard in 1921,[40] in the end will lead to the Chinese rulers seizing the whole